

opprobrious epithet for an opponent in a quarrel is one which means a person who has sex intercourse with kin nearer than second cousins.¹ Some Dyaks are indifferent to the conduct of their wives, and both sexes practice sex vice, but they insist on drowning any one who violates the taboo of incest.² Other Dyaks (the Ot Danom) have no notion of incest. The former are on the coast, the latter inland. Hence it seems probable that the notion of incest came to the Dyaks from outside.⁸ The Khonds practice female infanticide, from a feeling that marriage in the same tribe is incest.⁴ Cucis are allowed to marry without regard to relationship of blood, except mother and son.⁵ The Veddahs think marriage with an older sister abominable, but marriage with a younger sister is prescribed as the best. Sometimes a father marries his daughter; in other subdivisions a first cousin (daughter of the father's sister or mother's brother) is the prescribed wife.⁵ Mantegazza reports that father and daughter, mother and son, are not rarely united amongst the Anamites and that Cambodian brothers and sisters marry.⁷ Amongst the Kalongs on Java sons live with mothers, and luck and prosperity are thought to be connected with such unions. Not long ago, on Minahasa in the Tonsawang district, the closest blood relatives united in marriage; also on Timorlaut. The Balinese had a usage that twins of different sex, in the highest castes, were united in marriage. They could have no notion of incest at all.⁸ The Bataks have a tradition that marriage between a man and his father's sister's daughter was formerly allowed, but that calamities occurred which forced a change of custom.⁹

516. The people of Teita, in East Africa, who are very dirty and low, marry mothers and sisters because they cannot afford to buy wives. They have been in touch with whites for fifty years.¹⁰ The chiefs of the Niam Niam take their daughters to wife.¹¹ The Sakalava, on Madagascar, allow brother and sister to marry, but before such a marriage the bride is sprinkled with consecrated water and prayers are recited for her happiness and fecundity, as if there were fears that the union was not pleasing to the higher powers, and as if there was especial fear that there might be no offspring. Such marriages are contracted by chiefs who cannot find other brides of due rank.¹²

517. The Ossetes think a marriage with a mother's sister right, but marriage with a father's sister is severely punished. They have the strictest father family. Marriage with a father's relative to the remotest cousinship

¹JAI, XXIV, 169.

⁸ Wilken, *Volkenkunde*, 267.

² Perelaer, *Dyaks*, 59.

* Hopkins, *Relig. of India* ^

531.

⁶ Lewin, *Wild Races of S. E. India*, 276.

⁶ N. S. *EthnoL Soc.*, London ^ II, 311; Sarasin, *Veddahs*; 466.

⁷ *Gli Amori degli Ubmini*, 272.

Bijdragen tot T. L. en V.-kunde, XXXV, 151.

518.
519.

/bid., XLI, 203. 11

Junker, *Afrika*, III, 291.

¹⁰ JAI, XXI, 361.

¹² Sibree, *Great Afr. Island*,

252.